UNITY

JUNE
1937

MAKE AN EFFORT
by C. O. Southard

DIRECTED HEARING
by Lizzie E. McGonigle

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

JUNE 20 to JULY 19

Healing

The healing power of Nature is reinforced in me by the healing power of God, and I am perfectly restored.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

The riches of the all-infolding substance are now expressed in me, and I am abundantly prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

ASSOCIATE EDITOR
GEORGE E. CARPENTER

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MAKE AN EFFORT, *by C. O. Southard* - - - 2

DIRECTED HEARING, *by Lizzie E. McGonigle* - - 12

DIVINE SELF-CONFIDENCE - - - - - - - 20
by Mary Elizabeth Turner

GOD THE ANSWER, *by Evelyn L. Moore* - - - 26

THE GREAT ENEMY (Part 2), *by Stella L. Terrill* - 34

SUNDAY LESSONS - - - - - - - - - 45

A SONG OF BEGINNING AGAIN (Song) - - - 65

INCREASE MY FAITH, *by Della Adams Leitner* - 66

SILENT UNITY - - - - - - - - - - 67

HEALTH AND PROSPERITY - - - - - 68

PRAYERS ANSWERED - - - - - - - 71

HELP FROM SILENT UNITY - - - - - 79

THE PURPOSE OF UNITY - - - - - - 82

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Make an Effort

GOD HELPS THOSE WHO HELP THEMSELVES . . . IF ANYTHING IS AT ALL WORTH HAVING, IT IS WORTH CONSIDERABLE EFFORT TO OBTAIN.

BY C. O. SOUTHARD

ON A CERTAIN day the Master was teaching in a small village not far from Jerusalem. The little house was crowded with people, some of whom had even come from the city, for His fame had spread throughout the district. Each one endeavored to be as close to Him as possible in order that not a word might be missed. As usual some of the Pharisees were present, hoping to catch Him saying something contrary to the law.

While He was speaking some men came up carrying a paralytic on a small pallet. They tried to enter by the door, but the press was too great, so they mounted to the flat roof, tore up some of the tiles, and lowered the mattress, man and all, into the room before Jesus. The Master looked at the man with compassion and said gently,

"Son, thy sins are forgiven."

Still the man did not move, and some of the people began to argue in their minds that Jesus was blaspheming, for they believed that nobody but God could remit sins, and here was a man assuming the prerogatives of the Deity. Jesus read their thoughts and reproved them at once.

"Which is easier," He asked, "to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house."

At the sound of these words the man arose, picked up his mattress, and walked out of the house, to the astonishment of everybody.

Let us look at another picture from the same collection. Peter's mother-in-law was ill with a fever. Jesus came into the room and took her by the hand. At once the fever left her. Apparently He said nothing, but she arose from her bed of suffering, and prepared luncheon for the Master and His friends.

There is a point in each of these incidents that should impress us. If the man had made no attempt to carry out the Master's command, he would have been left lying on that bed unable to move. If Peter's mother-in-law had made no effort to arise when the fever left her, she would have continued to suffer indefinitely. Effort is as necessary as affirmation. Indeed the former must follow the latter, or the statement will do no good. Effort to prove the Truth is a proof of one's belief in the healing power, and if it is not made no results will come. It does no good to lie in bed affirming that God is your health unless you make an attempt to show that it is true.

Once upon a time I lay in bed unable to keep any food on my stomach and apparently too weak to move. I had affirmed health for days without get-

ting any results except a little temporary relief at intervals. Then I began to question along this line: "Yes, it is true. God in me is health, and He is strength: but why has it not made itself manifest?" As I lay there thinking quietly, the answer gently floated in from somewhere "God helps those who help themselves." This was the key to what I had been seeking, and I determined to follow it out. I got out of bed, somewhat shaky to be sure, but undeterred by the seeming weakness, I wiped out the idea that I was helpless and walked unsteadily across the room and back. The temptation to return to bed was very great, but I felt that there was no reason for doing this, because I had no fever and there was no injury. So I slowly dressed myself and sat on a chair.

Little by little, day by day, the improvement continued. Of course I was careful not to overexert myself or to overeat, but I got rid of the trouble. My affirmation began to work the instant that I felt that it was true and made a determined effort to prove it true.

As I write this, I have just come from seeing an old friend who is in a serious condition, very similar to the one in which I once found myself. She has been treated by several good practitioners and by more than one physician without result. Why? Because she will not make the least effort to help herself. And that is the explanation of many failures to get help through Truth. Wonderful things are expected, but no attempt is made to prove the law of healing by doing some little thing to express it. No matter how feeble a person may be there is some-

thing that he can do to help himself, if it is nothing more than raising his hand. The discovery of even a little strength will bring more. Do what you are able to do for yourself and give thanks for the life in you.

Many patients are like this paralytic whom the Master healed. They need, not affirmations, but direct encouragement or the direct command to try to do something. This man evidently desired health, but the idea of trying his strength had not entered his mind. He had fallen into the "I can't" consciousness, so what he needed was the firm "You can and you must." He had faith in the healing power of Jesus, so he obeyed the order. There are probably very many so-called helpless invalids today receiving constant attention in bed who could be at least of some use to themselves if they could be aroused into making an effort of some kind.

Sympathy does no good. In fact it makes some people worse. The more they get the more they want. With some cases we must even be somewhat harsh. We may be called hard-hearted, but it will do the invalid far more good than showing him pity.

The other day I went to see a woman who thinks that she is very nearly helpless. I rang the bell of the third-story flat and waited. After several minutes the door opened, and I saw her standing at the top of the stairs. She was alone in the house at the time, and curiosity to know who might be ringing the bell had brought her out of bed. When I reached the landing she began to wail,

"Oh, I can't get back to bed, I can't do it, I can't, you'll have to help me."

I did not help her physically. It may seem hard-hearted, but I simply put my hands in my pockets, leaned against the railing, and said very firmly,

"You can, and you know you can. You came out; now go back. You know you can do it. Go ahead."

She did. Waving her arms wildly in windmill fashion and crying out, "I can't," at every step, she went slowly down the hallway and into her room, where she got into bed by herself, while I kept on saying, "You can do it, go on," as I followed closely behind her.

Even then she would not give in, but insisted on several little attentions which I refused just as firmly, telling her that she could do those things herself. The woman who takes care of her part of the time came in just then and grasped the situation. Better still, she saw through the idea at once and began herself to urge the patient to make an effort to help herself. This kind of treatment is just what is required many times.

God does help those who help themselves, and we might add that He helps only those who try to help themselves. He does not indulge in displays of magical miracles but works quietly within us. His work of restoration is going on continually within us, but we are apt to hinder it by our lack of faith; and saying, "I can't," is one way of showing that lack. When we begin to say, "I can, and I will try," and then make some small effort to do something to show in the outer what is going on in the inner, folks say that it is a miracle, but it is only the out-working of the healing law in us.

The expression "I can't" shows a very negative state of mind, and it should never be used. The opposite, "I can," rouses the mental vibrations to an active state, thus changing the polarity of the whole being. You cannot remain in a negative condition very long if you say with confidence, "I can and will." The assertion brings a feeling of strength and of power. Keep at it and you will discover that you can do the thing that you thought impossible for you.

Don't think for a moment that I am urging you to be rash in what you undertake. There is a time for rest, for quiet concentration on the good. Then comes the time for effort to show the result of the meditation.

Did you ever watch a cat that was injured or seemed to be sick? If you did, you noticed that the animal retired to a quiet spot, curled itself into a ball, and refused to move for a time. If you observed closely you would see that it was not sleeping continually, but that it was concentrating its attention on getting well. Then, when it felt that the trouble was conquered, it arose at once, stretched itself, and was ready to eat or to play.

Cats are superb concentrators and we can learn from them. When there is an injury, such as a broken bone, or an active inflammation in a part, life carries on its healing work best when there is absolute quiet in and around the patient. The same is true when there is fever or pain. This quiet resting is the time for the mental effort to convince ourselves of the truth that the healing power is doing its perfect work. But when that stage is past, when

we feel that the fever or the inflammation is gone or that the broken bone is united, then there is no excuse for lying still. Activity to stir up the circulation and to prove that we are well is required. Everything must be done at the right time and in the right way.

Nobody ever accomplished anything without effort. It must be mental first of all. You must make the effort to think positively. When you have accomplished this and when you are thinking thoughts of health, strength, and success, then your sins (of negative thinking) are forgiven; you have wiped them out. This is the first step in all healing.

When you have convinced yourself by meditation and affirmation that God is working within you to heal you and to help you, then comes the second step, the command "Arise, take up thy bed, and walk." Give yourself the order to do something for yourself, then make a whole-hearted attempt to do it. Reach for a glass of water if you have been waiting for some one to hand it to you. Make some little movement with your body. The accomplishment of this little thing will give you confidence to attempt more later on, and you will be surprised at the inflow of power as you express what you have. Trying to do too much at first tires you and brings back the old fear. Then you have to start all over again. But one little effort, followed by thanksgiving for strength, helps wonderfully.

If you feel the need of a bracer, here is a thought for you that is a powerful stimulant: *"I can do all things through Christ."* This was spoken by a man who did a tremendous work, although, as he

says, he was troubled by a thorn in the flesh, some chronic ailment that he did not allow to get the better of him. He went right on teaching and working hard, though suffering with it. He did not seem to know the meaning of "I can't." Truly Paul is a good example for us in many ways.

When I see some people in this "I can't" attitude, which the psychologists call an inferiority complex, on account of some little physical trouble, I think of Robert Louis Stevenson writing on and on, although he was suffering from a condition that he knew was taking his life; and of Sir Walter Scott, who lost all that he had and then made a fortune with his pen although a cripple. I also think of our own Steinmetz, humpbacked and lame, who became a world figure in spite of his affliction. None of these men knew of the word "I can't," or we might never have heard of them. They only thought, "I can and I will." Then they made the effort and succeeded. Many physicians have occasionally attended patients while suffering intensely themselves, forgetting their own troubles in trying to ease others, a very good method by the way.

We have been asleep for ages, but some of us have awakened from the dream of disability. We have found the truth of that power within us by means of which we can do all that we will to do. And we are crying as Paul did to the Ephesians, "Awake, thou that sleepest." Awake to the Truth of the Christ within you, ready to heal you, ready to help you in every way, provided that you show your faith in His power by making an effort to help yourself.

Now I know that somebody is saying, "Yes, that is all very well for healing, but how can it help me to find prosperity?" The same law applies here. Nobody ever got a job without making some effort to find one. Nobody ever succeeded in any trade, profession, or business without making considerable effort in his own behalf. But sometimes all effort seems futile and is wasted because it was not made in the right way.

God is your supply, unlimited, unfailing, continuous. That is true. You have been affirming it until the thought comes up automatically, but still you do not seem to have the supply. If you believe in the Truth you must do something, make an effort, to show that it is true. If you know that God is your supply, what you need is, not more affirmations along that line, but wisdom and guidance to find your supply. God is your loving Father, and He has prepared a place or an opening for you. You know this, and believe it, but have you ever asked Him to lead you to this place or to this opening, and to show you how to make the most of it? Let your prayer be

"Infinite Wisdom is guiding me to my rightful place, and is showing me just what to do."

When you have fully impressed this idea on your mind, and have thus opened the channels, then make an effort; follow out in activity the leadings or hunches that He gives to you. Don't be discouraged if the first leads to nothing in particular, for you may not have understood it. Ask for more wisdom, and follow every lead carefully. It is activity and perseverance that win.

If anything is at all worth having, it is worth considerable effort to obtain. Certainly health, happiness, success, and abundance are well worth while, so get busy; but do not think that you must get out and "start something" without a definite leading. This course may lead to disaster. Your first effort must be entirely within yourself, the mental work necessary to convince yourself of the Truth that you wish to demonstrate. Proper thinking requires definite, determined effort. It takes considerable mental exertion to turn your thoughts from the old channels of habit and make them travel as you wish them to go, but the results are worth it.

Having accomplished this, exert yourself to make your desire a reality. Taken in this order, the steps are scientific and lead to definite results. And here is one thing you should always remember and keep firmly in mind, particularly if discouragement tries to get hold of you. What one man has done, you can do. If one person has raised himself from a bed of sickness through using Truth, so can you. If one person has found happiness and abundance through the correct application of Truth, so can you. Never lose sight of this fact, for you have within you the same power that anybody else has. You may not be a Steinmetz or a Stevenson, for your training may be along different lines, but there is something that you can do well. Ask to be shown what it is, then develop your talent. Unless you make an effort you are a failure already, but you do not need to remain one.

"Prove me now herewith, saith Jehovah of hosts."

Directed Hearing

WE HEAR BECAUSE WE PAY ATTENTION TO WHAT WE HEAR. WE WILLFULLY DIRECT OUR ATTENTION TO CERTAIN SOUNDS OF WORDS.

BY LIZZIE E. McGONIGLE

RECENTLY I visited a class of earnest young people who were studying Christian principles in a Unity center. During the discussion many good ideas applicable to daily living were brought out, and I wish to share them with you.

As the teacher of the class was about to speak, one of the girls, Lucile, said to her:

"Miss Grayson, last Sunday you said that people are responsible for what they hear. I have thought about that statement many times this week. Won't you explain today what you mean by that statement?"

The teacher replied: "I am glad you asked about that idea, for I believe it contains a rule of action that is very helpful in our daily living. What we hear helps to build up or tear down our consciousness. The rule is based on the spiritual laws of love, honesty, and justice.

"It is true that we are responsible for what we hear. God gave us ears and hearing ability, but He left to us the choice as to what we would hear. Upon different occasions Jesus said: 'He that hath ears, let him hear'; 'Take heed therefore how ye hear: for whosoever hath, to him shall be given';

'Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you.' 'They that hear shall live.' Obviously He was not referring to the mere physical act of hearing. He knew our human tendency to let it go in one ear and out of the other. His words 'Let him hear' places the responsibility of hearing upon the individual, and rightly so. An important aid to victorious living is to guard well the ear gate into one's consciousness.

"Actually the privilege of choice is present in everything we do. In the tree outside our window is a singing bird; in the next block is some machinery hammering, sputtering, and chugging. We may listen to the noise and grow tired and nervous, or we may listen to the joyful notes of the bird and by hearing the joy and beauty of its song thus rest and relax our nerves. Which do we choose to hear?

"Again, we may be members of a large evening party. Here are persons who are talking about their neighbors. They are not saying very bad things, but their remarks stress a peculiarity of a friend to the point where he seems ridiculous and the hearers laugh. Such comments would leave a sting in the heart of the subject if he should hear them, and they do leave in the mind of the hearer a feeling of doubt toward the person ridiculed.

"But in the adjoining room there are other persons who are discussing the beauty of a landscape, or perhaps relating some simple act of helpfulness performed by a friend. In which of these groups shall we be found? We are not chained in either. How does our inmost feeling respond? It is this in-

most feeling that determines what companions we choose and what we hear.

"Indeed," continued the teacher, "we make this choice whether we intend to do so or not. If we remain in the first group because we fear to leave it, we have as definitely chosen our place as though we had positively stated our desire to stay. By failing to evince a positive intention not to listen to negative ideas, our sensitiveness to good is dulled and we sustain an injury to our sense of fair play.

"Two principles of mind action enter into the act of hearing and measure the responsibility of hearing. I refer to attention and intention. Attention is mind action directed toward a specific subject. Intention is mind action that directs and gives purpose to the act of attention. These principles indicate traits of disposition and character and are an index to one's thinking. They are exercised automatically in many instances, but their practice is usually habitual.

"Now we understand that we hear because we pay attention to what we hear. This is to say that we willfully direct our attention to certain sounds or words that come into our consciousness by way of our ears, that is, through our auditory nerves. Because so much of our attention is voluntary we should seldom be aware of sounds if we did not pay attention.

"Again," Miss Grayson continued, "we must remember that attention is directed by intention. Intention is a mind-directed force informed by desire. According to this reasoning, we hear what we intend to hear, and our intention is directed by our desire.

"We have been talking about hearing from the

human side of the question," continued the teacher. "We have an even greater responsibility for hearing what God communicates to us than we have in choosing what our human ears shall hear. In this too we must choose and decide willfully and willingly. Sometimes we try to excuse ourselves by saying that we can't hear when God speaks.

"Before we go further with this discussion, let us stop for a moment, and let each of us ask himself, 'Do I really want to know what God says to me?' 'Am I in reality merely playing with the idea of following His direction?' 'Do I believe He will speak to me, and will I do what He says if He does speak to me?'

"When we have answered these questions honestly to ourselves, we are ready to proceed with the application of our thought.

"We understand that when we talk of hearing God speak, we do not mean that we expect Him to use audible human words, like a man who speaks to another. Rather His speaking to us comes as an inner urge, an intuitive knowing. This knowing may bring certain words to our mind so clearly that we feel we have heard them spoken. God working in us creates an impression in our consciousness that we recognize in our mind, and we are as definitely guided as though the actual words had been spoken to our hearing sense.

"Perhaps the words of a well-known religious writer will help us to a better understanding. He says:

> Let not Moses speak to me, nor any prophet: but rather speak Thou, O Lord, who didst inspire and illu-

minate all the prophets; for Thou alone without them canst perfectly fill me with knowledge. . . . They cry with words, but Thou givest understanding to the hearer. They give us scriptures, but Thou makest known the sense thereof. . . . They act only outwardly, but Thou dost instruct and enlighten the heart.

"If we honestly desire to hear God and recognize our responsibility to hear Him, we may think about specific procedure and practice to bring about this happy experience.

"To begin with, we must put ourselves in a position where we can hear. Where can we place ourselves? In His company of course. We are not likely to hear God speak when we are enjoying the company of shallow, reckless, selfish persons or thoughts. In such unworthy company we are not able to tune our souls in to the right station. It is just like your radio. When you want grand opera, you do not tune in to a station broadcasting music from a night club. You keep turning the dial until you tune in to a station broadcasting grand opera, don't you? Then if we want to hear God, we must tune in to His circuit of ideas in the spiritual realm.

"Now, Janet, considering the things we have been talking about, what would you say is the next step?"

"After we have entered into the company of God, I presume the next thing to do is to pay attention to Him. We must listen and give Him a chance to communicate with us through that inner urge."

"Fine. And now, James, tell us, do you think it is easy to listen?"

"Well, it never has been easy for me. But then, you see, I never had thought of it as being my busi-

ness to pay attention to God or to have an intention to hear. I did not know that I ought to use an intentional or designed attention to hear, either as regards human or spiritual affairs."

"That is fine too, today you have made real progress in understanding. And that brings us to one more thing that is necessary if we are to possess perfect hearing: the discerning ear. Or perhaps we should say, there are occasions when we need one more faculty in order to get the greatest benefit from hearing. We must understand what we hear. Understanding, as you know, is the result of study and practice. The value of understanding is illustrated by the following incident.

"Three young men were together when a telephone rang. The first picked up the receiver and listened. He could hear sounds, but it was only gibberish. He could make nothing of it. The second took the receiver, but he likewise could make nothing of it and handed the instrument to the third. This young man listened attentively and took note of what he heard; namely instructions with reference to a certain campaign of importance to their business. The third person was able to get the information for all of them because he understood the language that was spoken. His ability to understand was the result of study and practice.

"While this instance illustrates the importance of understanding when coupled with attention and intention, we must remember that when God speaks to us, He always uses words and methods that we want to understand. We must learn to understand. The song writer gives us the idea:

" 'God give my ears the power to hear
The "still small voice," so strange and clear,
That speaks of Truth and tells my soul
The way to Spirit's shining goal.' "

As the class leader was about to finish her talk, a practical-minded young man asked:

"Can you make a suggestion as to how we can practice the ideas you have given us this morning?"

"I am glad you are interested in the application of these ideas, and there is just time to tell you a few things that Unity students have proved to be efficacious," responded Miss Grayson.

"Take as much time for your devotional practice as you like, but remember you cannot get far by rushing into and out of the presence of God. Under great stress the spirit in man may and often does make instant contact with infinite Spirit and receives instant help. When that happens man's spirit instantly clears itself of all unnecessary baggage and simply reaches out with its natural living faith and finds God, who is always close at hand.

"But under ordinary circumstances man must prepare himself for an interview with the Father. So seat yourself at your study table with your open Bible before you. Read some verses of praise and inspiration, such as these: 'Oh come, let us sing unto Jehovah,' 'Ascribe unto Jehovah glory and strength.' 'Speak, Jehovah; for thy servant heareth.'

"As you find your mind turning reverently unto God and your nerves relaxing, listen, pay attention. Perhaps an impression of specific words, or a gentle feeling that a certain action is logical may come to you. Perhaps only a great quiet will come.

"If your mind wanders away, call it back again with the words of a song or a poem like this:

> Open my ears, that I may hear
> Sounds of Truth Thou hast for me;
> Place in my mind the glad thought key
> That shall open, and set me free.

"As you listen, your soul shall be fed with the spiritual food best suited to your power of assimilation and your spirit shall grow strong. With continuous and regular practice in listening, you will develop the hearing ear and the understanding heart.

"But do not be discouraged if your progress seems slow at first. We all have become so accustomed to rushing heedlessly along in our daily life—and hearing many things just because they make so much noise—that it requires time to bring our attention to the desired point, to set our intention at a definite angle, and to recognize our inmost desire so as to receive a clear understanding of God's 'still small voice' within the sanctuary.

" 'He that planted the ear, shall he not hear?' and will He not teach us to hear?

"Let us be still and say our closing meditation: *There is a Power within us that teaches us to hear thoughts of purity, love, and justice. Amen.*"

After the dismissal of the class, I went out into the warm sunshine, and as I walked to my home I pondered upon the difference between just hearing with the physical ear and the sort of hearing that must have been implied in Jesus' words "Blessed are . . . your ears, for they hear"; and I prayed, "Christ Spirit within me, give me the hearing ear, and the hearing that comes from a desire to give attention."

Divine Self-Confidence

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT . . . I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME.

BY MARY ELIZABETH TURNER

WHEN GOLIATH, the Philistine, called for a champion to fight with him from the army of the Israelites, there was no man who would volunteer to answer the giant's call. The warriors of Israel were afraid of Goliath. He was of enormous stature, his fame had gone abroad as a great fighter, and the men of Israel knew that his physical strength was far superior to theirs. Then from the hills around Bethlehem there came a shepherd lad by the name of David. To all external appearances, he was the least fitted to meet Goliath, but when he heard of the challenge coming from the camp of the Philistines, he went to Saul, saying: "Let no man's heart fail because of him [Goliath]; thy servant will go and fight with this Philistine."

Now as then people are amazed when a person steps forth ready and willing to do the seemingly impossible. They wonder where his strength lies, for it is not evident to mortal sight. In the case of David, it was strength born of divine self-confidence, which knows, "Not by might, nor by power, but by my Spirit." David had lived close to God during long hours of tending his father's sheep. He had been

saved from the lion and the bear, and in his heart there was the confident expectation that the Philistine would fall before him. As they met face to face David said to Goliath: "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied." He had no weapons of war, but he had something far more powerful than they, "the name of Jehovah of Hosts." His was an abiding trust in the protecting care of Jehovah. "He [Jehovah] will deliver me out of the hand of this Philistine." David could not foresee the details of the fight; he only knew that something had to be done, that he was the man to do it, and that he would be delivered in the right way at the right time. His attitude was a foreshadowing of that of his greatest descendant who said: "I can of myself do nothing." "The Father abiding in me doeth his works." Jesus Christ is our finest example of what trusting the indwelling Spirit will do. In Him it led to the expression of spiritual genius; it gave Him supreme command over Himself, over other men, and over conditions.

How different is this from the type of personal self-confidence that is prevalent in the world today. True, worldly success follows the man who knows that he can succeed, but it leads to disaster in the end. The fruit of that tree is self-satisfaction: that in turn ripens into self-aggrandizement and pride. Pride in the personal invariably "*goeth* before destruction." Herod Agrippa was so puffed up by the plaudits of the crowd that he took God's glory to himself and was smitten by a terrible disease and died in agony.

It is the divine self alone that is worthy of our confidence, this real self of us that is wisdom, peace, joy, health, love. When we understand the relation between the Christ and our human consciousness, knowing the latter as only the means by which we give expression to the thoughts of God, we shall not be tempted to build up an over-weening confidence in the personal. We will acknowledge the Christ life as did Jesus and what results it will produce for us! Paul knew this: "I can do all things through Christ which strengtheneth me." Neither persecution, treachery, nor poverty deterred him as he went on his way. The light that had come to him on the road to Damascus burned brightly and made him to know, "I can do all things [not of myself, but] in him that strengtheneth me."

It is not possible for us to place our trust in a power with which we are unfamiliar. We cannot trust God unless we know something about Him and have felt His presence within our consciousness. We make His acquaintance through prayer and meditation, but that is not enough. "If ye know these things, blessed are ye if ye do them." It is in the doing that we fall short. We know much better than we do. We have perceived that infinite intelligence is an attribute of the Christ within, yet when we are confronted with a situation requiring the exercise of more wisdom than we feel we have at our command, we cry, "I do not know what to do." Instead of voicing such a fear, we should be very quiet and listen for the prompting of the Holy Spirit—and then be obedient to it. If our action seems a bit unusual, we should have the courage of our own conviction, the

conviction that has been impressed upon us in prayer. When we ask the Father to show us the way and do not obey what has been shown to us as right action, we are torn inwardly and become a "house divided against itself." A mind ill at ease is a fertile field for worries and fears to grow, and they manifest themselves in bodily and conditional ailments.

Emerson says, "Discontent is the want of self-reliance; it is infirmity of will." The discontented person is always the one whose mind is scattered. He knows neither what to do nor how to do it. Undoubtedly we need something to rely on, and if we cannot put any dependence upon our real self, upon what shall we pin our faith? We cannot have faith in God without first contacting His manifestation within us. God is made known to us in our mind; only then do we recognize Him elsewhere. "The mind is as great as it has courage to declare itself, and it demonstrates its greatness to the extent that it can lose itself in its declarations." To "lose ourselves" in the declaration "I can do all things in him that strengtheneth me" is to feel the power of almighty God welling up within us. Then we are not afraid of the Philistine giant whose name may be ill-health, poverty, or inharmony.

We may not see just at the moment how the apparent difficulty will be eliminated. However if we have sought divine counsel we should be willing to trust the Father to "see us through." He knows what to do under any and all circumstances, but He cannot express Himself through a mind filled with doubts and fears. It is well for our heart to be a trusting one at all times, but in time of seeming dan-

ger, when we need our faith, it generally flies out the window. This is because we talk too much about our trouble, get confused and excited, and thus preclude the possibility of divine assistance. At the first indication of a trial, we should withdraw and pray. Within is the "*light* which lighteth every man, coming into the world," and all we ever need is a clearer vision of the light.

The courage that comes to us in times of silent prayer should not take flight as soon as it meets the censure of other minds. Believe in your own inner conviction! Stand by it! "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." Suppose David had wavered because his brothers laughed at him and insisted that he return to Jesse and sheep tending. David proved that he could trust himself though all men doubted him.

Our outstanding men have been able to trust themselves in the face of humanity's doubt and even ridicule. Says a modern newspaper man: "There are plenty of people to do the possible; you can hire them for fifty dollars a month. The prizes are for those who perform the impossible. If a thing can be done, experience and skill can do it; if a thing cannot be done, only faith can do it."

Faith in what? In the divine self. Call upon the Spirit within. Its name is Jesus Christ. Call firmly, insistently, and with all the faith you can command. There is sure to be a response. It comes in the form of confidence. Confidence expresses itself as spiritual action, which produces the "demonstration." Each outworking of Spirit increases faith. This is

an ever-widening circle, and eventually encompasses the whole thought and action. There is a firmament in the midst of the rushing waters of thought, a tangible, reliable center of spiritual activity. Do not permit the human mind to say, "I can't." The Christ says, "I can," if we give it a chance to speak. The mortal consciousness cannot bring order out of chaos. Only God can accomplish it and God is the real self of man. The human mind changes from day to day as various thoughts dominate it. Divine Mind never changes; it is the "same yesterday and to-day, *yea* and for ever."

We come to believe whatever we tell ourselves with the greatest frequency. Let us tell ourselves that man is made in the image and likeness of God and has dominion over all things. Impressing this upon the mind frees it from such ideas as, "I am sick, I am unhappy, I am poor." God cannot be any of these. Neither can man. In our ignorance we have believed that we could express things that God is not.

The erroneous thoughts that we have had are like leeches that have fastened themselves to the mind, and they do not want to be dislodged. This is the race thought and it is too strong for the mortal consciousness to cope with. Only the burning light of Truth can command it to be gone. When we know ourselves to be the manifestation of divine life, ability to express the life is not only possible but mandatory. "I seek not good fortune; I myself am good fortune," says Walt Whitman, speaking from the Christ plane of consciousness. This is an expression of the divine self-confidence that it is our privilege to acquire.

God the Answer

CHRIST'S PERFECT LIFE PORTRAYED LOVE AS THE KEYNOTE OF ALL THAT IS TRUE, BEAUTIFUL, AND GOOD, THE KEYNOTE OF FRIENDSHIP.

BY EVELYN L. MOORE

WHAT IS a friend? What is true friendship? On what plane do you place friendship? Do you think of God and friendship as belonging together? What is God to you—a far-away deity, a formidable judge, an aloof Creator, or a friend?

Some years ago the famous artist Lorado Taft, in addressing a large assembly of teachers, made this arresting statement: "Your idea of God measures your mentality—and your spirituality." He might also have added:

What is *your* idea of God? What is the dominant note of your relations with Him?

Merely belief in His existence is not enough; that is only one phase of the relations. Besides this there must be a profound awareness of the reality of God and a supreme joy in His friendship. Reality means nothing without friendship, and friendship you cannot have without the reality that He is. If you do possess Him as a friend, do you call upon Him once a month or perhaps once a year, as you might upon an earthly friend; or do you walk in daily companionship with Him, abide in Him?

Suppose we go back over the centuries, back to an age long preceding the advent of Christ and look briefly into the lives of a few of the characters that are among the most famous in Biblical history and note just which phase of God's friendship was manifested in each case.

First let us take Noah.

As time has passed the words "Noah" and "ark" have become almost inseparable, and the story of the ark remains of course one of the most familiar to all.

Can you for a moment imagine yourself in Noah's place during those busy, trying days of constructing the ark? Can you hear the jibes and contemptuous remarks that greeted his ears on all sides? Can you hear the words "crazy" and "fool" being hurled at him? Picture in contrast to this his quiet assurance, his steadfast persistence in his work, and his implicit faith in God? Noah knew that he had not been deluded into making the ark by a defect in his mind or by a God who did not exist. To Noah God was very real; so much a personal friend as well as a deity that he believed in Him at a time when a multitude of people would have made it almost impossible for any one to believe and trust. Therefore Noah was not surprised when God sent the Flood and protected *him,* as he had known that that would follow. Noah knew God as a God of protection.

Let us take Abraham next. Perhaps the most familiar incident in the life of Abraham has to do with God's commanding him to take his son Isaac and present him as a burnt offering. We can picture Abraham with his child as he plodded on toward

Moriah, where the sacrifice was to be made, utter grief in his heart at the thought of losing his son. Mile upon mile he pushed steadily on, every step a burning knife thrust in the heart of the father.

Obedience to God and the desire to spare his son waged a relentless battle as Moriah loomed ever nearer. Still Abraham did not falter. What strange, hidden motive within him urged on his footsteps toward the place where he must destroy the son whom he loved better than life itself? What great God was this, that Abraham should be ready to carry out such a command? Could a mythical or faraway God ever have persuaded Abraham to part with his son? Instead God must have been so vital a part of Abraham's life and of Abraham himself that Abraham could no more question God's wisdom and perfection than he could deny his own existence. Consequently when God provided a sacrifice on the mount, telling Abraham to spare his son, Abraham, great in his praise of his divine friend, knew Him as a God of mercy.

Then we have Moses, the great leader who so valiantly strove to release his people from Egyptian bondage and oppression. Like the two great men whom we have cited, he did not cast his burden upon the Lord and do nothing himself. These men, you will perceive, did not fold their hands and wait idly for the Lord to accomplish miracles. Active doing and active obeying, as well as active trusting, formed a major part of their friendship with God.

Moses' task was no easy one. He was compelled again and again to seek the Pharaoh and plead for the release of his people, and each time it was of no

avail. Discouragement might have so oppressed him that he would have acknowledged himself utterly defeated, but again God was no aloof personality but a very personal and all-powerful companion. So great was Moses' belief and implicit trust that even when the cause seemed completely lost he persisted at his task. Therein lies a great lesson: persistence in the thing we know to be right, regardless of the obstacles in the path. What a great lesson to learn and to live by!

Even when the cause seemed won at last and Moses and his people had left behind them the scene of their unhappiness, the fact that they were being pursued by their tormentors and threatened with immediate destruction would have seemed like the last bitter straw in a losing fight to any one who did not possess the stout heart of a Moses. The fact that God so magnificently saved them in their hour of desperate need proved not only to Moses but to all succeeding generations that God was and is a God of deliverance.

Then there is David, that splendid prince of the people who found in God the perfect friend. David had so tasted the power of God that he might in his own earthly power have become arrogant and grasping, deluding himself with the idea that power and high position were more to be desired than anything in life. Instead we find him giving voice to the immortal truth and beauty of these words, which our own day needs to hear and relive again:

> Trust not in oppression,
> And become not vain in robbery:
> If riches increase, set not your heart *thereon.*

God hath spoken once,
Twice have I heard this,
That power belongeth unto God.

And again:

Praise ye Jehovah.
Praise ye Jehovah from the heavens:
Praise him in the heights. . . .
Kings of the earth and all peoples;
Princes and all judges of the earth;
Both young men, and virgins;
Old men and children:
Let them praise the name of Jehovah;
For his name alone is exalted;
His glory is above the earth and the heavens.

David has shown to the world his absolute faithfulness to God at all times, and that power did not prevent him from acknowledging God's greater power. His unforgettable psalms indicate that God showed him the beauty of the world and "the fulness thereof." David knew God as a God of power, faithfulness, and beauty.

In our brief survey of these characters we should not omit Jonah. We all know him as the man who ran away from God only to find that wherever he went God was there. I wonder how many of us today are attempting to run away from God? In the last analysis it is nothing but trying to run away from beauty, from perfect wisdom, from lasting happiness, from the real meaning of life; ever trying to avoid the undeniable fact that the only answer to life is God.

Jonah knew God as the inescapable God.

Lastly we come to the greatest personality of all times, the one who interpreted and revealed God

in all His beauty, perfection, and reality so completely that even today we have merely scratched the surface in our understanding of His great truths and in the expression of them in our life. That personality is Jesus Christ.

Jesus it was who revealed God to the heart-hungry world as a God of love and of salvation. He showed forth the Fatherhood of God and exemplified in His own life the divine humanity and friendship of God, giving to the world the glorious truth that God loves and is interested in us as individuals. He broke through false ceremony and the ideas that made God remote, cold, and only to be feared, and made Him shine forth real and near and dear—a friend. Christ's own perfect life portrayed love as the keynote of all that is true, beautiful, and good, the keynote of true friendship.

There can be no room for doubt: "Or else believe me for the very works' sake."

Christ said to His disciples, "I have called you friends." Which again brings us to the question asked earlier "What is a friend?"

A true friend is one who loves you, who "stands by" through all your experiences, good and bad, and who is ever ready to aid you morally and spiritually as well as materially.

He will not be guilty of disloyalty or envy, nor will he uphold you in wrongdoing, but he will be quick to understand and forgive, ever seeking to help you to be true to your highest ideals.

How many of us find God to be all that and more beside? We need to make Him not merely one phase of our life but every phase—all. He is ours for

the asking. "Him that cometh to me I will in no wise cast out."

The noted poetess Edna St. Vincent Millay, in her profound and unusual poem, "Renascence," expresses a beautiful and challenging thought when she says,

> The world stands out on either side
> No wider than the heart is wide;
> Above the world is stretched the sky,—
> No higher than the soul is high.
> The heart can push the sea and land
> Farther away on either hand;
> The soul can split the sky in two,
> And let the face of God shine through.

We can indeed "let the face of God shine through" if we will to flood our life with Truth, beauty, and rightness. The world is filled with their manifestations, which bring us face to face with that magnificent, radiant quality in which all understanding, truth, and beauty are found: love, the love of God that passes understanding.

What shall we say to those who come seeking the way to this great friendship? We may say as did Philip of yore when Nathanael questioned him regarding Jesus: "Come and see." In the words of Jesus, "Seek, and ye shall find."

We have said much concerning the benefits and joys that ensure as a result of our friendship with God. Now we must mention the other side—not God's side but our own. If we receive the blessings of friendship, we must likewise have something to offer in return, for no friendship that is one-sided can hope to endure. We cannot receive all and give

little or nothing in return, nor should we wish to do so.

Love, trust, loyalty, service, obedience, all the beauty of Christ in our life, are the gifts we must bring, and if we say God is truly our friend our life must clearly indicate that fact. Life should grow daily more splendid as a result of our abiding in Him.

How much beauty are we giving to life? How much good? If Christ should suddenly walk in at the door, should we be among the first to go to Him? Could we look Him in the face and truthfully say, "Master, I have done my best"?

May we learn to say with Paul, "For me to live is Christ."

HEALING THOUGHT

God lives in me; no more I pine,
For love, and health, and joy are mine.

PROSPERITY THOUGHT

Perfect love hath quickened me,
And fears of lack in terror flee.

Use from May 20 to June 19

The Great Enemy

I AM A CHILD OF GOD, FILLED WITH HIS LIFE AND LOVE. THROUGH HIM I HAVE LOVE, PEACE, AND HAPPINESS, AND ALL THAT LIFE HOLDS DEAR.

PART TWO

BY STELLA L. TERRILL

IN THE FIRST article we discussed fears as a whole, seeing them to be but one fear, the fear that God could not or would not keep His promises. We divided this fear into two groups: those of the individual, growing out of his God-given urge to live at all costs which is the self-preservation fear; and the race-preservation fear, which we have yet to consider.

We divided the fear pertaining to self-preservation into three divisions as physical, spiritual, and mental. We saw that all physical or bodily fears since the world began have to do with conditions that threaten life, limb, health, and the extinction of the life spark itself. We saw how nearly all money fears and disease fears belong in this group. But we further saw that there is no foundation for these fears, because the self-preservation urge is a law of life that cannot be broken and is not even in our keeping. It is a promise of God to sustain us, not only giving us life but giving it more "abundantly." We decided that life is, shall continue to be, never stopping, continuing to go on and up,

being divinely protected while it grows toward perfection. We are assured that we can go on, unhampered; believe, love, obey, and grow in Truth and in life.

Now we come to the second division of the self-preservation fears, the spiritual, the fears pertaining to self-valuation or self-esteem. In this list are all the fears that grow out of our desire for love.

Next to our desire to maintain life at all costs is the desire to be loved, desired, understood, appreciated. First we realize that we have this gift of life. Next we put into action the urge to live in order to protect this precious gift. But it is not enough simply to live. We must know that we are worthy of this gift; and so we have love, out of which grows gratitude, service, sympathy, kindness, forgiveness, appreciation, all the good impulses of life, including sharing, giving, and creating.

This great renewing, revitalizing force of love, this feeling the need of expressing love, came with our gift of life and is a part of it. That we should have love as well as life, and have it abundantly, is the promise from the beginning. We know that we could not create this urge in our own soul by our own self. We know then it is from God. More, we know that the very fact we have the urge to love and be loved is our guarantee in itself that we shall keep it, develop it, grow with and by it.

What then is love but the desire to be worthy of the great blessing of life and to express it by our life before our Creator and our fellow men. As much as we want to live we want to know that we are worthy of life. We want inner convictions and

outward signs that prove it. We want mate, children, friends, respect, adoration, praise, companionship, comfort, cheer in and from and with others. In short, we want love in our life; must have it in our heart to live a normal and happy life.

Wanting love, needing love, we too often become anxious; fearful that it will not be ours. There is no sickness comparable to "lovesickness" and nothing so hard to mend as a "broken heart."

We forget that "God so loved the world, that he gave his only begotten Son." We, His children, are made in His image and likeness. God is love. How can we be less than Godlike, being of God? We only *fear* that we are not worthy of God, of mate, of friends, of love. On that fear rests all the difficulties growing out of the belief that there is no love: from simple shyness to inferiority complexes that may and often do lead to extreme melancholia. The fear that there is no love for us or a love that will not stay in our life, either on the part of God or on the part of our fellow men, His channel, breaks heart and mind and ruins life. But there is no basis for that fear.

Love is gratitude. In our daily life we seek to show it by love of mate, children, friends. When we secretly feel that we are not deeply grateful, we are out of line and fears come in by various names. When we cease to be grateful we cease to love or to be lovely or even lovable. We become depressed, arrogant, jealous, despondent, revengeful, spiteful; a thousand negative reflections color our life and affairs when love is not there to burn them up by its pure flame.

Personally, I believe that every evil condition on earth could be instantly cleared up if there were enough love. If we could take the command to heart "Love thy neighbor as thyself" and live it, and love our "enemy" too, civilization would grow by leaps and bounds. Enough love in the world would make wars impossible; strikes, uprisings, criminal institutions, charity agencies unnecessary. Love is the law.

We said that the first group of fears arises out of the need of food, clothing, shelter, health, and the need of preserving the life spark. Let us take as an example the person who has achieved that and see whether that is all we need. Is he always happy? Is material wealth and perfect health the end and all of living? We see many who have acquired wealth, enough material guaranties apparently to secure it for life, yet they are miserable, unhappy, filled with fears. Money, bodily insurance, and health, even life, are not enough all put together.

"Man doth not live by bread alone." An expensive home, stout brick walls, and a fire on the hearth are no assurance of the power to hold love, to attract it, or to keep it. Money buys a building but not love. Love can turn a hut into a stronghold of peace, security, happiness, laughter, and full living.

Our need of love begins in infancy. Some psychologists say that on the early love life of the child is built the whole pattern of his adult life. If the child feels that he is not loved, not wanted, they say, if he is not secure in the love of his parents, and if his home is constantly threatened by rupture, inharmony, divorce, it will show in negative conditions

and in maladjustments to life later. We know children want us to love them, admire, and approve. It is their unconscious basis of security. What parent has not had to deal with the "showing-off" tendency in the child that aims at attracting attention, praise, appreciation. Back of it is the inarticulate, not even understood plea "Please love me, please let me know I am worthy, wanted; I am in danger if no one loves me."

Gratitude and love are inseparable. When we grow ungrateful we soon grow lonely, and next unlovely. A doctor once told me that this fear of being unloved can become so acute as to develop into self-depreciation or self-hatred, which is often reflected in the outer world as crimes against society, growing out of the patient's feelings of defeat, and hopelessness. This, he said, accounts for many of the criminals of the "lone-wolf" type who feel that all the world is against them. Love is gratitude.

A love that wishes to possess and hold instead of freeing and giving is not gratitude, but a greedy asking for more of love than we are expressing or giving ourselves, combined with the fear that what we have will vanish. Once that condition is accepted, we speedily bring it into manifestation in our life and affairs.

Gratitude, love, is back of every great charity movement and is the thing that responds to the command "Feed my sheep." It is back of all uplift movements. Some one sees the light, a new way to do things for the betterment of all, and gratefully rushes to reveal it to others. The test of the worth of a thing is our desire to share it with others. A

grateful heart is a happy, busy heart, and cannot be lonely, melancholy, jealous, revengeful, sorrowing, or selfish.

Love is health. Many people are ill because it is the only way they know by which to get sympathy, tenderness, love, and attention. It is a negative way, one that defeats its own purpose. But hospitals and homes are full of "invalids," who need "tender care and lots of it" and who know no way to get it except by being ill. Here is a true example from life.

I once called to see a sick friend whose condition so worried me that I secretly called on her doctor, who told me that the patient was not suffering from organic heart trouble, as she thought, but from "a broken heart. She is unhappy and will, if she continues, grieve herself to death, though there is nothing wrong with her heart."

New in Truth, but enthusiastic and looking for a chance to try its principles in real life, I decided to try them on this case. It occurred to me that the doctor, while right, didn't himself know exactly how to handle the case. The woman had lost forty pounds in less than a year. She kept to her bed, wept constantly, shivered with cold, and her sole conversation was to berate her "ungrateful sons," who had married and left home, and her younger daughter, who "never wanted to stay home a minute—and none of them care whether I live or die!" It seemed all the worse to her because, several months before, her husband had simply walked out of the house; and while he provided for her, he refused to return, and was unmoved by her tears, threats, and pleas. Nor would he explain why he refused to return.

This woman had money, a beautiful house, and nothing to do that interested her or kept her busy. She was utterly selfish but did not know it. Having a glimpse of Truth, I talked of nothing else when I saw her, which was often. I was chiefly welcome because she had lost all her other friends and now berated them bitterly for deserting her in her "hour of need." She finally saw my point, that she could help herself by changing her attitude toward life.

Once she took hold of that Truth idea and put it to work the change was so pronounced and rapid that I was amazed. She began to count her blessing, to enumerate hour after hour, aloud and in her inner being, all the things for which she was grateful. She stopped saying that her daughter disliked her home, and she began to consider how she could "make her love it more and help her friends to like to come there too." She made a game of adding each day some new joy or thing or condition or hope for which she was deeply grateful. Slowly her voice, face, and eyes changed. She began to rearrange the furniture and remodel the house. She built a fireplace in the living room, as her daughter had wanted, and forgot about "all the mess that ashes and a fireplace make." Her affirmation was *"Love is the warmth and the light of my life."* She painted her walls "sunlight cream," as she called it, sold the dark drapes and put up flower-garden-looking chintz, opened the windows and let the sunlight in, even as she opened her heart and let her great love begin to warm those about her.

For two years she worked, grew, prayed, developed her love and gratitude. During that time

her husband stayed away, and while it seemed that he had ceased to love her, never would love her again, she loved him all the more, now with understanding and with Truth. She became radiant, looked younger, and felt younger. Her two married sons and their wives came often to visit and brought friends. Her daughter kept the house filled with the laughter and music of her companions.

One night as my friend sat alone her husband came in, looked around at the transformed room and the lovely lady who was his wife, and said, "Looks like you're expecting some one? Were you?"

"Yes," she said quietly, "I have been expecting you."

That was all they ever said of his going or returning. She had learned that she could keep love by sharing it; that as gratitude grew love came, because she was worthy of love. Reduced to its real essence, the "so-lonely" person is always the ungrateful and selfish person. If we were about our Father's business, if we loved our neighbor as ourselves, we should never be lonely.

The need of love is universal. The world cries out to be loved, wanted, understood, approved. No one need fear that love will pass him by or desert if it comes. There is so much for us to be grateful for, to give thanks for, so much to be done, learned, shared, enjoyed, used, told, shown, that there isn't time to draw apart from the world and look sulky and say, "Nobody loves me!"

Fear of loneliness and old age are common tags on the spiritual fears. The person who "dreads" being alone is one who does not exercise his divine

love and does not give in order to receive. He is waiting for love to come to him instead of going forth to see where he can give it. Loneliness and fear of being alone are signs of an empty heart. We should early train our children to be good companions to themselves, for they will then be good companions to others and will develop those qualities which insure their never being lonely. We all need to remember that though we may flee home, depart from people who seem to be causing us unhappiness, we never shall get away from ourselves. When we try to run from ourselves we but stumble on our shadow of defeat.

Learn to love people for what they are, and have no doubt that they will love you in return. Go beyond external appearances, go straight to their heart, find the Christ there, and let it find the Christ in you. That is why we fall in love. We find one who possesses the qualities that appeal to us. Speaking in terms of supply and demand, there never is as much love expressed in the world as is wanted and needed. If you want friends, happiness, fortunate conditions in your life, if you want to be popular and admired and loved, then go forth and let love rule your life.

I got a firsthand lesson in loving people for what they are from a seven-year-old boy who had long been badgered by the old-time threat "Do that or mother won't love you." He looked at his mother defiantly and said, "You have no right to say that. If you love me, then you love me no matter whether I eat the spinach or not." He was right, as children unspoiled by guile and negative thoughts are.

If no one loves you it is because you love no one. If no one wants you for a friend, it is because you are not a good, unselfish understanding friend to others. If people seem harsh, cruel, ungrateful, defiant, unlovable to you, then be sure it is the exact reflection of your own thought. If you suffer the pangs of jealousy you may know that you are fearful lest you yourself do not measure up to the requirements of what you know you should be in order that your beloved may love you. All relations of love between human beings can be settled on that basis. Be worthy of love, be lovable, and you will be loved.

A whole host of fears arises out of our fear that God does not love us even as much as we love children, neighbors, and friends. We overlook the fact in such cases that if God were not in our heart we could not love even our own children, and if He were not in the heart of humanity others could not express love toward us. We forget to trust God. We say, "I believe in one God the Father Almighty," and yet give almighty power to every trifling fear on earth. The following is an example from life.

A group of women were visiting together, one of them being a quiet, dignified Chinese woman. One of the American women had been trying impatiently to point out to the Chinese friend the advantages of Christianity compared with the "heathen gods" of the Orient. As the afternoon wore on the American woman became anxious about her two little girls who had not arrived from school according to plan. She went to the window often and worried aloud. At last she said, "I wish I had sent old Bill [the family gardner-janitor] to bring them. You

never know what can happen to little girls alone."

The Chinese woman smiled very discreetly and said to one of us, "Why does she not ask me to accept 'Old Bill' as my Saviour instead of this God whom she does not trust to be alone with her children?"

Once more it all comes back to that one and only fear, that God cannot or will not keep His promises as given us in His word and as implied by our innermost desires. We fear God does not hear or know; or hearing and knowing our needs and desires, does not answer our call. We fail to take what the Lord provides, life and love, and to be grateful for our blessings.

"God so loved the world." "Love one another, even as I have loved you." "Lo, I am with you always, even unto the end of the world." In every condition and situation in life we can, if we listen, hear the echo of the assurance "Be not afraid." Every seeming trouble that confronts us is an opportunity and a blessing in disguise.

God is. You are. Life prevails. Love is, for God is love. Therefore stop shivering from the chill of loneliness, stop cringing for lack of appreciation, stop being unhappy, fearful, and be grateful. Go make yourself lovable and love will fill your life. Warm your heart with gratitude so that it grows and glows into a radiance of love that will touch all you contact, and see it lighten your burden, sweeten your life and enrich and prosper all your affairs. Say, *"I am a child of God, filled with His life and love. Through Him I have love, peace, and happiness, and all that life holds dear."*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 6, 1937

UNITY SUBJECT—*The Work of the Imagination.*

INTERNATIONAL SUBJECT—*Joseph's Readiness for Service.*—Gen. 41:33-44.

33. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34. Let Pharaoh do *this,* and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35. And let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it.

36. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?

39. And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou:

40. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt.

44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.

GOLDEN TEXT—*Seest thou a man diligent in his business? he shall stand before kings.*—Prov. 22:29.

SILENT PRAYER—*I behold God in the midst of me as my wisdom and discretion.*

Imagination is one of our most important faculties. Often underrated as a mere inventor of fanciful or vain notions, which it becomes when allowed to function apart from judgment and wisdom, it notwithstanding enables the one who uses it with discretion to reach whatever goal he has set before himself. It made of Joseph a great executive genius.

The name Joseph means "Jehovah shall increase." Metaphysically the name betokens the state of consciousness in which we increase in character along all lines.

Imagination can be used constructively in external matters and also in the inner life, the vast domain of subconsciousness symbolized by the land of Egypt. The imaging faculty connects us with the realm of the ideal, and the ideal on which we fix our thoughts tends to increase in consciousness until

it takes form in manifestation. Joseph is a type of the imagination when it is fired by faith in God. His rise from slavery to chief stewardship in his master's household was due partly to his ideal of loyalty and devotion, but individual integrity also had a part in it. Without integrity complete faithfulness is impossible.

We can apply imagination to our daily tasks constructively so as to become a faithful steward of our duties, instead of "slaving away" at uncongenial work and counting it monotonous drudgery. Joseph's early work was reckoned as a most menial class of labor, yet Joseph did it so well that Potiphar intrusted him with the entire management of his domestic affairs. Even in prison Joseph became a trusted executive, next in power to the jailer. Finally he stood next to Pharaoh, stopping short only of the throne. Inner vision bestows mastery upon its possessor.

Not every one nowadays believes in the significance of dreams. In the time of Joseph dreams were commonly believed to be prophetic of future events, and their meaning was a serious study. Joseph excelled in their interpretation. He did this, as he did everything else, through keeping his thoughts stayed on God. "Jehovah was with Joseph," runs the account time and time again. Jehovah was in Joseph's thought, since the young slave, friendless and alone in a foreign land, had none other on whom to lean, and therefore leaned on the thought of the ever-present God as his refuge. The invisible thus became visible to him, and he mastered the symbology of dreams.

The crop yield of Egypt, as is well known, depends on the periodic overflow of the Nile. Pharaoh's dream was at once clear to Joseph. "Up out of the river" as long as it should overflow its banks abundantly, would come years of great plenty, and up out of the river, when it should fail to overflow, would rise gaunt years of famine.

The river here represents a current of thought or a current of vital forces, of life. Up out of the subconsciousness when the imaging power, allied with practical wisdom, calls it forth, comes a flood of ideas if our faith is in the invisible, or a destructive flood of pessimism and poverty of conception when it is in externals. The mind has power to control these floods. It can shut off the flow of poverty-stricken thoughts, weak thoughts, and all mental insufficiency, and can direct the flow of thought toward the ideal instead. When the imaging faculty (Joseph) is set to work in the subconsciousness (Egypt), it constructs a plan of conservation under which seasons of rich mental productiveness compensate for and offset seasons of mental dryness and sterility.

Through the execution of skillful plans the civil engineer can divert flood waters at various points along a stream's course, into reservoirs prepared to receive the surplus and store it against seasons of drought. Men of creative ability likewise use imagination constructively, storing up in the mind reserves of Truth in the form of ideas, understanding of the interrelationship of all knowledge, and practical ideals.

Pharaoh ("the sun") as ruler of Egypt repre-

sents the subconscious mind. The subconsciousness is easily stirred by the imaging faculty. "And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt."

A man upon looking into a mirror beholds the reflection or image of his own face and form. The mirror of the mind also reflects the quality of thought indulged in by the thinker. Paul, reminding the Corinthians that "the Lord is the Spirit," says, "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." A true mirror gives back a true image, whereas a distorted image is proof of an imperfect mirror. If the imaging faculty functions aright we see and understand clearly what is presented to us for consideration. Happy are we if with Paul we can behold in our own mind the glory of the Lord and feel the power of the imaging faculty transforming us by degrees into that same glory.

QUESTIONS

1. Under what conditions does the development of imagination lead to executive ability?
2. What is the meaning of Joseph, and of what is he a type?
3. "Jehovah was with Joseph." What has the imagination to do with God?
4. How did Joseph learn the symbology of dreams?
5. What is the metaphysical meaning of Joseph's work of conservation in Egypt?

Lesson 11, June 13, 1937

UNITY SUBJECT—*Repentance and Forgiveness.*

INTERNATIONAL SUBJECT—*The Brotherly Love of Judah.*—Gen. 44:18-34.

18. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father, or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24. And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25. And our father said, Go again, buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two sons:

28. And the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since:

29. And if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.

30. Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life;

31. It will come to pass, when he seeth that the lad is not *with us,* that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

33. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

GOLDEN TEXT—*Let love of the brethren continue.*—Heb. 13:1.

SILENT PRAYER—*I prove all things so that I may hold fast that which is good.*

In our search for Truth and our efforts to make conscious connection with it we are prone through long habit to distrust the imagination. We think of it as the faculty that leads us to waste time in day-dreaming. "Behold, this dreamer cometh." We sometimes make serious efforts to suppress the habit of thinking in images or of seeing with the mind's eye instead of keeping to the practical affairs of every-day. We get rid of the practice of mental imagery (sell Joseph into Egypt) with the intention of bettering our condition.

Since imagination is instinct with life it cannot be permanently stifled. When it is suppressed or put out of the conscious mind, it merely sinks into the

subconsciousness (Egypt), where it continues to be active. If our faith in God is firm and unshakable, the imaging power works to good purpose in the subconsciousness. It becomes so powerful that its activities embrace the whole body consciousness (Joseph was "even as Pharaoh" who here represents the entire body consciousness).

The imaging power is closely related to faith. Benjamin, the full brother of Joseph, represents an active, accomplishing faith. Joseph proposed to keep Benjamin with him and allow his other brothers, including the released Simeon, to return to Canaan. This proposal was made to test the other brothers, for Joseph did not actually intend to keep Benjamin from his father. Rather he wished to see whether his brothers would fail a second time in loyalty to their father by leaving Benjamin in Egypt, as they had failed first by selling Joseph and deceiving their father in regard to his fate. If life had taught them anything, their reaction to this far-off transaction of theirs must be a deepened feeling of responsibility to their father, greater love, loyalty, and pity for the parent bereaved of a favorite son through their act.

Joseph satisfied himself that the reaction had really taken place. Judah succeeded in convincing him on this point, and the reconciliation with his brethren followed.

The name Judah ("praise Jehovah") represents mentally the faculty of praise. Praise is one form of prayer, and the opening of the mind and heart to these combined states of worship results in repentance. Praise enlarges the consciousness to perceive true ideas. The man who is conscious of his oneness

with God acknowledges that all things come under law. Distress does not come of itself; it comes only when the way has been opened to it through conduct rooted in the race thought. In selling Joseph as a slave Judah and his brethren gave way to hatred, envy, greed, and selfishness in their most unfeeling form. When distress overtook them in Egypt and they were threatened, as they thought, with enslavement in their turn, they acknowledged to one another that the cause lay in themselves. They were being paid back in their own coin.

Repentance is more than giving way to sorrow for wrongdoing. A negative state such as this brings evil in its train. True repentance includes an entire change of heart as well as of outlook. "For godly sorrow worketh repentance unto salvation, *a repentance* which bringeth no regret." Judah was the brother who suggested selling Joseph into Egypt in the beginning. From the selfishness he then showed to the moving appeal for Benjamin and his father found in today's lesson, is a long stride. He offers himself as a slave to Joseph rather than allow sorrow over another lost son to come to his father. Life taught him considerateness, substituting thought for others in the place of selfishness and greed.

Forgiveness is the inevitable result of constructive repentance. When Joseph had heard Judah's plea he could no longer remain aloof from his brothers and treat them with sternness, but made himself known to them and proved his love for them in unmistakable ways. He brought his father's entire family down to Egypt where substance was plentiful, and preserved their lives. He saw his long years of

slavery and imprisonment as a preparation for his work as viceroy of Egypt, when his policies, faithfully carried out, saved countless lives there and in other countries as well.

The imaging power links cause and effect in the mind of man, and thereby brings him to understanding. To keep faith in God through years of slavery and unjust imprisonment could not have been easy. Joseph accomplished it because "he endured, as seeing him who is invisible."

Good is sometimes invisible except to the eye of the imagination, but only through seeing it as ever present can we cause it to become manifest. Whether we dream of love and loyalty to an earthly parent or of unity with our spiritual source, we endure only as we see the invisible but ever-present principle of good as triumphant.

"Man's mind can be horizoned
Only by his wonderings.
His journeys learn their limits
Not from winds, but from his wings.
Himself is quest and harbor,
And cargo, sea, and crew.
Man sails according to his faith;
Dreams tell him what to do!"

QUESTIONS

1. What occurs when we suppress the conscious exercise of imagination?
2. How is faith related to imagination?
3. What is the meaning of Judah, and what has it to do with prayer and praise?
4. Define true repentance and explain how it leads inevitably to forgiveness.

Lesson 12, June 20, 1937

UNITY SUBJECT—*The Saving Grace of Imagination.*

INTERNATIONAL SUBJECT—*Joseph's Kindness to His Kindred.*—Gen. 46:1-7, 28-30; 50:24-26.

1. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

5. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

28. And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen.

29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while.

30. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.

24. And Joseph said unto his brethren, I die; but God will surely visit you, and bring you up out of this

land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26. So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

GOLDEN TEXT—*Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—*Seeing with the eyes of Christ, I behold the good only and am able to bring what I behold into manifestation.*

The imagination tends to make the thoughts run forward, ignoring present conditions and fixing the mind on the future as more promising than the present. The future lends itself with especial ease to dreams. But if the faculty of imagination is to serve us constructively, we must put it to work in the present and confine its range to the subjective mind (Egypt). Joseph came to the height of his greatness in Egypt and spent all his mature life in that foreign land. The subconscious mind is a domain so unknown to us as to be reckoned foreign to our waking thoughts. Nevertheless we must send our I AM (Jacob) down into this mind to gather and conserve substance against the time of lack in the external consciousness. "Fear not to go down into Egypt; for I will there make of thee a great nation."

When the imaging faculty becomes active in the depths of the subconsciousness, the result is a strengthening of all the other faculties. We identify

ourselves with true enlightenment when we allow ourselves to be guided by the imagination in a constructive way. "Joseph shall put his hand upon thine eyes."

We identify ourselves with our dreams in order to go forward to better things than we have yet known. On his way to Egypt Jacob dreamed. He had dreamed as a youth on his way to Paddan-aram when, alone, he had fled from his outraged brother. Now he went in peace, cared for and cherished by his sons and all his household, who made the way easy for him. Thus the imaging power, when spiritualized and given free rein in our life, leads us by pleasant paths to our highest good.

Mentally seeing the good in all that comes to us increases the activity of the praise faculty (Judah) in consciousness. Judah was sent ahead of Jacob to apprise Joseph of his father's approach. The habit of looking for what is praiseworthy quickens our faith in the good. Active faith is represented by Benjamin, the youngest of Jacob's sons; faith in externals by Reuben, the oldest of the twelve.

When imagination is raised to the spiritual plane it quickens all the other faculties. The majority of Jacob's sons represent faculties functioning in the personal or sense man with the emphasis on externals. Joseph however represents a high spiritual idea expressed through inner vision. Through expressing our ideal of Truth in practical ways we bring all our faculties into a state of unity (Goshen).

When we mentally see ourselves in possession of what we most earnestly desire, the I AM unites us with it. Desire is the vehicle that carries us, in fancy,

to full realization. "Joseph made ready his chariot, and went up to meet Israel his father, to Goshen."

What we desire may be what is best for us or it may not. Our task is to discover the good and with all our heart desire it. Random desire is not good. Joseph did not mount the first chariot he saw in the streets; he made ready his own chariot. Wisdom consists in so filling the thoughts with what is good that we shall desire good only; in so dreaming of wisdom and understanding and so working for them that we shall make union with the wisdom of Spirit in the great deeps within us.

Imagination is counted most active early in life, but childhood fancies do not satisfy the mature man. To live successfully and fully he needs creative ability and originality. He develops both by cultivating the habit of looking at his subject from all angles. He goes "from strength to strength" by exercising his powers on each day's problems as they arise, trusting meanwhile in an overguiding wisdom and will and acknowledging its action in his life.

This kind of mental exercise increases one's originality and power of imagination until one finds deep inner satisfaction in living. "Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive." A lively imagination is a source of deep and lasting satisfaction to its possessor.

"God will surely visit you, and bring you up out of this land." When God visits man, he begins to dream of a redeemed body and works to re-enter this Promised Land. If he can see original Truth as vital and applicable to himself, he beholds the Christ perfection in himself. Otherwise he experiences dif-

ficulty in realizing the redeemed body. God then visits him in afflictions, and he becomes a slave in Egypt, whereas before he was a welcome guest, nurtured and cared for. He grows mentally dull, his imagination becomes dormant (Joseph dies), and his dreams remain unrealized. In order to avoid afflictions and enter into his divine heritage man must behold the Christ in himself and in every one else.

QUESTIONS

1. Joseph came to greatness in Egypt and spent all his mature life there. What is represented by this fact?
2. What are the results of the active exercise of the imaging faculty in the depths of the subconsciousness?
3. Why do we identify ourselves with our dreams?
4. "Joseph made ready his chariot." Explain this statement in metaphysical terms.

Lesson 13, June 27, 1937

UNITY SUBJECT—*Faith an Abiding Reality.*

INTERNATIONAL SUBJECT—*Messages from Genesis.*
—Heb. 11:3-10, 17-22.

3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.

5. By faith Enoch was translated that he should not see death; and he was not found, because God translated

him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God:

6. And without faith it is impossible to be well-pleasing *unto him;* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him.

7. By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9. By faith he became a sojourner in the land of promise, as in a *land* not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for the city which hath the foundations, whose builder and maker is God.

17. By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son;*

18. *Even he* to whom it was said, In Isaac shall thy seed be called:

19. Accounting that God *is* able to raise up, even from the dead; from whence he did also in a figure receive him back.

20. By faith Isaac blessed Jacob and Esau, even concerning things to come.

21. By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.

GOLDEN TEXT—*These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that*

they were strangers and pilgrims on the earth. —Heb. 11:13.

SILENT PRAYER—*I believe in the indwelling Spirit of truth, and through thought, purpose, and practice I hold fast to that faith.*

As we read in the text of this lesson the cumulative evidence of the importance of faith, we are moved to study again the nature and content of this innate faculty.

That all creation rests on a spiritual foundation is clear to any one who gives the subject serious thought. The manifest world comes out of the unmanifest, that invisible realm of causation which is omnipresent and completely charged with the creative principle of life or "word of God."

The materialist and the unbeliever despair of understanding the source or first cause of life, because they have no firm ground on which to stand while making their investigation, gathering their data, and digesting their findings. Faith is the believer's standing ground.

The ancient mathematician Archimedes required only a place whereon to stand in order to move the world. The believer finds this place within his own consciousness. Spiritual consciousness is the basis of faith, for that in us which connects us with the invisible and enables us to bring it into visibility itself partakes of the invisible essence to which it belongs. The man made in the image and likeness of God is the man of faith.

The mental side of man is nearer to spiritual consciousness than the physical. Abel ("breath"),

representing the mental, offers a more acceptable sacrifice to God than Cain ("possession"), who represents the physical or selfish man. The record of a man's mental work lives after him, so that "he being dead yet speaketh," whereas the memory of his physical activities is short-lived. It takes faith to hold one's thought life to a planned course of development, to work out a cherished dream in the face of physical and material demands. One must stand firm and concentrate on one's plan of action, faithfully denying place and time to all lesser interests or distractions.

It has been said that "proficiency in any art requires thought, purpose, practice, and, for guidance, acquaintance with the masters of that art." This is as true of the art of successful living as of painting or sculpture. Thought, purpose, and practice are the tools used by the man of faith in building his superstructure of Godlike character.

This lesson acquaints us with some of the masters of faith. Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph all made connection with the abiding realities of spiritual Truth through the exercise of faith. Enoch ("founder") entered into the regeneration and through faith transmuted his body into spiritual substance, as a result of which he was translated from flesh to Spirit and did not experience physical death. The faith that moves mountains is slight compared with the faith of Enoch, which made him fully God conscious. He "walked with God."

Noah ("rest") had implicit faith in the guidance of God and acted upon that guidance. The

result was that he saved himself and his family when all others were destroyed by the Flood. To foresee what is to come requires a high degree of faith as well as vision. To act upon that knowledge puts doubt and unbelief out of the question.

Abraham is a type of faith because, with one exception, he trusted God to direct him in all his ways. He followed divine guidance in leaving his own country for Canaan, a land he had never seen. Once there, he stood fast on the divine promise that the land should belong to him and his descendants, although no part of it ever actually belonged to him except the small plot of ground where he buried Sarah. Furthermore Abraham obeyed the divine command, as he interpreted it, in his preparations for sacrificing Isaac. His faith anticipated the work of Jesus Christ in raising the dead in the sense that he was willing to offer up Isaac because he was assured that God would restore him to life and make of him one of the founders of a great people.

Isaac ("joy") had faith in the future, and his mastery endowed him with prescience, so that he was able to foresee the lines of development of his two sons. Faith steadies man's vision and removes from him the tendency to indulge in doubt or worry. The man of faith is confident of good to come as well as conscious of present good. Jacob's mastery was of the same order as that of Isaac, and he read accurately the character of his grandsons while it was yet unformed.

Joseph ("Jehovah shall increase") was an outstanding master of faith. Neither betrayal by his brothers nor slavery nor unjust imprisonment shook

his faith in God. Small wonder that the mature man had unexcelled depth of understanding and became lord over all Egypt. His faithfulness under affliction made his subsequent mastery of life inevitable. Faith is man's unfailing support and stay in all situations in which he finds his conscious resources insufficient.

QUESTIONS

1. Define faith.
2. What is its basis?
3. Why was Abel's sacrifice more acceptable to God than Cain's?
4. Name some of the masters of faith, and explain how they excelled in it.

God's Way

By Florence Taylor

God's way is better far than mine.
If He seems not to answer me
When I make known my heart's desire,
I am content to wait and see
What greater good is on the way.
My prayer is that the Father's will
Be done in me, and this I know:
He'll send a blessing richer still.

A SONG OF BEGINNING AGAIN

Words by
HILDA CRAIG

Music by
ALICE MORSE GLOVER

1. A - rise from the ru - ins a - round you Of cas - tles you
2. Hold on to the dreams you have cher-ished Tho' noth - ing but
3. Then nev - er lose sight for a mo - ment Of heights that you

build-ed in vain: To - mor-row the skies will look bright-er If you
fragments re - main: Some day you can weld them to-geth - er With a
long to at - tain: Faith soars on the wings of the morn-ing With a

CHORUS

dream of be - gin - ning a - gain.
song of be - gin - ning a - gain. No mat - ter how oft you have
song of be - gin - ning a - gain.

fall - en Or how you have la-bored in vain; Who knows but the

por - tal will o - pen To a song of be - gin-ning a - gain?

Increase My Faith

BY DELLA ADAMS LEITNER

Increase my faith, dear Lord, until
I shall not fail in any test;
In confidence may I believe
Thy chosen way for me is best.
Long have I sought release from strain
And yearned for quietness within,
But I have found that striving fails
The rich reward of peace to win.

Now trusting in Thy promises
That faith will heal my sore distress,
I put aside my doubts and fears,
My weakness and my need confess.
Increase my faith, fill every hour
With calm abiding trust in Thee,
Until triumphant I can say
With Christ, "Thy will be done in me."

Silent UNITY

My illumination is from within and with Jesus I proclaim, "I speak not from myself: but the Father abiding in me doeth his works."

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo., cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

WE HAVE been so persistently taught that nature heals that we do not as a rule give the question of the origin of her healing power any serious thought. But we should, because our thought calls into action in our consciousness the mind principle to which we give our attention. If we center our attention upon nature as the healing principle, we stir up natural activities, which are secondary to the one cause of all action, that is, infinite Mind, but it is our privilege as creations of that supreme Mind to bring into action all of its forces, primary and secondary. By our thought and the mighty mind energy back of thought we can stir to action all the powers of Being and get the results of their concentrated healing and prospering currents, instead of the weakened, segregated seepage from one.

Just here is a good opportunity to urge Unity people to concentrate their spiritual unfoldment on one system of development, instead of chasing after every spectacular scheme that pops up. All signs both spiritual and secular point to Jesus Christ as the appointed head of our race. Through Him we have received a philosophy of life that has been tested in the past, that is now being tested as never before, and that is proving to have no peer as a revealer of truth and as a remedy for all the ills of humanity.

This being obvious, and so many of us having received special revelations confirming it, why

should we feel the lack of another or listen to the many "Lo, there! Lo, here!" proclamations of those who discern superficial things only? Concentrate your I AM attention upon God as the one and only supreme Spirit and Jesus Christ as the Son of God through whom we all have access to the Father. Then you will lift your consciousness into a sphere of spiritual clarity and power superior to anything in the heavens above or the earth beneath.

Certain persons called "masters" have forged ahead of the race in their understanding and use of some of the secondary powers of mind, and have in personal egotism set up little kingdoms and put themselves on thrones.

These so-called "masters" and occult brotherhoods are attracting susceptible minds away from the "straight and narrow path" and leading them to believe that they can show the seeker a short cut into the kingdom. Jesus described the situation forcibly and clearly in Matthew 24:24:

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect."

Read the whole 24th chapter of Matthew. In it Jesus describes in symbols and facts what is taking place today in all parts of the world. It may be argued that these conditions have been evidenced in every generation, and so they have; but never have so many of the signs stood out so forcibly as now. This all indicates the end of a world dispensation or a period climax. As the end of the world of matter came with the discovery that the atom was electricity, so the end of all things that revolved

about that material supposition are coming to an end. This means the end of our old ideas that God is a big man sitting on a throne in a heaven with streets of shining gold, with Jesus at His right hand writing in the book of life; also our ideas of Satan and his fiery hell, as well as the divine right of kings and the prestige of royalty and other established institutions.

The only safety is unity with God-Mind and His Son Jesus Christ, the head of every man. If we are not anchored to this supreme and immovable reality, we shall be subject to the storms of mortal thought and the rocks of materiality. "Have this mind in you, which was also in Christ Jesus."

HEALING THOUGHT

The healing power of Nature is reinforced in me by the healing power of God, and I am perfectly restored.

PROSPERITY THOUGHT

The riches of the all-infolding substance are now expressed in me, and I am abundantly prospered.

(Use from June 20 to July 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

THE TELEGRAM I sent you asking you for the healing of E—— was answered almost instantaneously. The doctors had said that he could live only a few hours. Praise God, he is now home from the hospital. I cannot thank God enough for giving you dear ones at Unity the understanding of such great and noble work. I am very grateful.—*Mrs. W. H., Berkeley, Calif.*

I DO THANK you all for your prayers. Some weeks ago I was unable to get my breath; could not lie down and get my ease in any way. At 2 a. m. I called Silent Unity and asked your help. A very short time after my call I began to feel much better, was able to go back to bed and to sleep. I have had no trouble since. I cannot begin to thank you enough. I am inclosing a love offering, and God bless you all. —*E. A., Oklahoma City, Okla.*

IT IS WITH joy that I send this offering for the recent help experienced after sending a telegram to Silent Unity. For some weeks I had seemed to forget what

sure answers previous appeals to you had brought. The second night after I sent the telegram the burning, tickling, irritating throat gave way, the incessant coughing stopped, and I was soon quite free from exhausting hours of sleeplessness. Marvelous fact! Overwhelming certainty! The wonderful gift of health comes to me just as soon as I reach out for it. I enter into the joy of living thankfully, trustingly, secure in the knowledge that Unity truths will show me the way.—*L. B., Colorado Springs, Colo.*

THIS IS a letter of gratitude and thanks for the wonderful healing of stomach trouble for which I asked your prayers a short time ago. I have no more pain. Thank you again and again.—*C. K., Culver City, Calif.*

I AM HAPPY to tell you that my painful appendix is a thing of the past. I was almost doomed to an operation, but after writing to you I began to improve at once and I am deeply grateful for your help. God's rich blessing be yours.—*H. L., Long Beach, Calif.*

X-RAYS were made of my son, and the results were perfect. Two doctors had stated that there was no way possible for him to escape being a cripple. Imagine their surprise when a perfect limb was shown. All my life I will feel grateful to you for your prayers. I trust that God will use me to tell others of this miracle that has come to us. Praise God and Unity.—*Mrs. G. H., Mobile, Ala.*

I WROTE to you some time ago for prayers for my small son, three days old, who was having spasms.

Thanks to God and to you, today he is normal. The attacks grew lighter and less frequent, and by midnight on the same day that I wrote to you they ceased entirely. He is a fine, healthy baby, growing and gaining every day. I send you my grateful thanks for your help.—*Mrs. J. F. J., Metropolis, Ill.*

Filled with Plenty

AT LAST I have found a permanent position. I am very thankful for it and for the perfect peace of mind it affords me. My deepest thanks go out to you all for your lasting and patient help.—*J. M., Houston, Tex.*

WE HAVE been greatly blessed through your prayers. Our prosperity and supply has increased and multiplied beyond anything we could ever have dreamed. All of God's channels have been flowing for us gloriously. I praise God daily for the happiness that has come to me and mine through your wonderful help.—*Mrs. W. C. H., Butte, Mont.*

I HAVE received many wonderful blessings from your prayers and teachings. I had a raise the first of the year, besides a week's extra salary from the company. I have many other blessings to be grateful for. I am getting along splendidly in my work and have many wonderful friends. I really do not see how I lived before I began to apply the Unity teachings to my life and affairs. I am happy all the time.—*C. C., Brainerd, Minn.*

SOME WEEKS ago I wrote to you for prayers for our prosperity. Since that time my husband has had a

nice raise in salary. Your work is wonderfully helpful, and I pray that God may bless you for your loving and unselfish service.—*Mrs. E. W., Silver Spring, Md.*

He Shall Have Abundance

I WANT to thank you for your wonderful letter received with my second prosperity bank. I had not been employed, and thank God, the second prosperity bank brought me a job; just what I wanted. God heard my prayer. I am grateful for your help. —*I. M., New York City.*

WITH EACH prosperity bank I find new blessings, new opportunities, and new fields for service, all of which I know is leading me to ever-increasing material gain. The little bank is to me a friendly morning reminder of the Source of all good. As always, it will be a real pleasure when the new bank arrives from you.—*P. M., Hamilton, Mo.*

I WANT to tell you of the many blessings that came to us when we had our last prosperity bank. I had been praying that my husband might understand the need of systematic giving and the great joy it brings. That prayer has been answered. I am happy to feel that what we give will help others to find blessings through Unity. My husband's work has improved, and I bless all the Unity workers and thank you for your help.—*Mrs. J. A. B., Stoughton, Mass.*

USE OF the prosperity bank drill has given me a feeling of assurance that God is my supply. I can truthfully say that He is my supply and support. Thank

you for your loving help at all times.—*Mrs. A. B., Winona, Minn.*

Search the Scriptures

WORDS cannot express my gratitude and heartfelt thanks to the teachers of the Correspondence School who so patiently have borne with me during my infancy in the search for Truth. The lessons have truly been the most wonderful aid to acquiring a knowledge of Truth that has ever come my way. Through the understanding I have gained from their study, I have been able to obey the command of Jesus Christ to heal the sick and cast out demons. In fact, every lesson of the entire course has proved to be a revelation and an inspiration to me, and always seemed to contain just the help I needed at the time. I truly appreciate all the good more than I can write.—*Mrs. R. W. T., Chicago, Ill.*

My Help Cometh from Jehovah

THE *Metaphysical Bible Dictionary* that I ordered several weeks ago came this morning. It is a beautiful book and I am looking forward with a great deal of pleasure to many hours of interesting and profitable study.—*B. W., Greenville, S. C.*

I SHOULD not like to be without the Unity publications. They put into words the ideas and ideals that have been mine since childhood. I have such a "lifted-up" sensation at times when I read your literature. That is why I like it. The reasoning is good, but that isn't why it appeals. It's something that transcends

reasoning. My gratitude to you!—*R. D., Rochester, N. Y.*

Love One Another

I HAVE enjoyed great peace and harmony after practicing the Unity teachings, and many things have been happening that I can trace directly to my attunement to the divine source. My heart is overflowing with the many blessings that are coming to me through you as a divine channel for the great good. I have found something for which I have hungered all my life.—*M. M., St. Paul, Minn.*

WE HAVE such a happy home. The atmosphere is always filled with good will and kindness one toward the other. We praise God for the light of our Savior and Teacher that lighteth all people with the joy of His presence. Dear friends, I thank God again for His blessings and your wonderful assistance.—*C. B., Babylon, N. Y.*

He Is My Refuge

YOUR LETTERS and good thoughts are a continual inspiration and reminder to me throughout each day, and in every Unity letter or article I never fail to find something that particularly answers some disturbing question. I am grateful, and since my first call for help and the arrival of the prosperity bank I have been able to trust more and more fully to the divine source of real supply. My vision has grown and my efforts have ceased to be mixed with doubt. I can turn out more work than I thought possible, and as a real understanding of your teachings, of Truth,

comes to me, my days seem filled with magic. I have much to be grateful for with Unity pointing out my way.—*Mrs. H. H. K., Seattle, Wash.*

Unto Us a Child

YOU MAY discontinue your prayers for me, as my baby daughter arrived several weeks ago. She is perfect, just as your wonderful maternity lessons said my baby would be, and her birth was quick and easy. God is indeed good. I am learning to put my trust in Him, and through the help and teachings of Unity I realize that God is our only real help. God bless you all, and my sincere and heartfelt thanks.—*Mrs. E. B., Wilkinsburg, Pa.*

OUR BABY boy arrived some weeks ago. He weighed seven pounds and is perfect in every way. The delivery was unusually easy, and we send you our heartfelt thanks for your prayers and helpful letters. We have much to be thankful for.—*Mrs. W. R., Los Angeles, Calif.*

His Truth Is a Shield

A FEW WEEKS ago I asked you for prayers that I might recover a very valuable document apparently lost in the mail. I am happy to report that it has been found. With a profoundly thankful heart I send the inclosed love offering to God's work. I am truly grateful for God's goodness to me. God bless you all for your help.—*M. F., Washington, D. C.*

I TELEGRAPHED to you last week when everything looked dark: a cold-weather forecast and a shortage

of oil to smudge with. Everything turned out splendidly, for the weather was not so cold as had been predicted, and the oil arrived in the night before our supply gave out. I thank you for your prayers and heartening messages of encouragement.—*Mrs. L. D. C., Redlands, Calif.*

Father, I Thank Thee

IT IS WITH much appreciation that I am writing you, for it seems to me that your organization is the livest thing in this world. The help that you are able to give the entire world is of such magnitude that no one can measure it. It does seem that people are starving for spiritual food, and the many inquiries regarding spiritual matters even from the very young is most heartening. Through your teachings one's faith and understanding increases, and it is a blessed privilege to come in contact with others whose lives are spent in His service. It is a pleasure to work with Truth at all times, and it is indeed a blessing. —*A. J., Beverly Hills, Calif.*

Study to Be Quiet

PLEASE accept my sincere thanks for your co-operation, which I know meant everything to me in passing the physical test during my recent civil-service examination. I could feel an inner assurance that I would meet the test all right. I came up to every requirement with a good margin, thanks to God and to Unity. With all my heart I thank you.—*I. M. C., Chicago, Ill.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

As long as I can remember I have been haunted by a great fear. This fear has resulted in an inferiority complex to the extent that I am a social misfit everywhere I go. Will you tell me what I can do to gain self-control, confidence, and poise?—*Question answered by Silent Unity.*

You need to realize first of all that you have within you the power to master all the conditions and circumstances in your world. God has placed within you the wisdom and ability to overcome every seeming barrier that would keep from you the happiness He wants you to experience.

The incidents to which you refer in your letter and the feeling of inferiority you mention need not cause you to give up to any negative thoughts. Many persons who now enjoy social activities once had what is termed an "inferiority complex." Because of your divine nature you are no different from others who have mastered their negative emotions. What they have done you also can do.

Instead of refusing invitations, it would be well lovingly and graciously to accept all opportunities to meet people socially. If you have any fear that you do not express yourself in a natural and

correct way, remember that other persons have experienced the same feeling and have mastered it. By your courageous, persistent endeavor to overcome you will gain freedom from all negative emotions. God is always with you but you must take the first step on the path of peace and contentment.

In your association with people, develop an interest in them and their activities and diligently cultivate an attitude of sincere friendliness. Your attitude will help you to know always what to do and what to say. Your thought directed to others will help you to forget yourself, and when you forget yourself in showing friendliness to others, your divine nature can reach expression through you.

I am the son of a minister and was brought up to believe that dancing and cardplaying are wrong. My children do not seem to be satisfied unless they play games on Sunday—cards, chess, authors, checkers. I can hardly reconcile myself to this; yet I have not forbidden their playing.

Two of my children have not been baptized. Is water baptism a requisite to salvation? The Bible states that Jesus was baptized with water in the Jordan. Please give me clear and illuminating counsel regarding these questions.
—*Question answered by Silent Unity.*

We do not feel that wholesome forms of recreation, such as dancing, sports, and games like cards, are wrong unless one becomes so engrossed in them that one has no time for prayer and meditation. Of course a person can inject evil into these things by his acts or attitude of mind, but it should be realized

that the evil is in the mind of the person, not in the diversion itself.

As for playing games on the Sabbath, the important thing again is that we do not let our pleasures interfere with prayer. We must always be sure to set aside a sufficient time for meditation not only on Sunday but on every other day. The Sabbath is merely a time formally set aside for communion with God. We may also apply the idea of the Sabbath to an attitude of mind in which we relax, entering into the place of inner stillness, and think of God and His law. As you know, we should do this every day. No diversions can harm us if we do, no matter on what day of the week we enjoy them.

As you can see, the important thing is that we keep our mind clear and clean and always attend to our inner spiritual wants first. Then we need not worry about outer forms and diversions. If your children are growing spiritually, if they are being quickened within to realize that they are God's children, if in all they think, say, and do they follow the Christ standard to the best of their ability, you need not worry about any innocent diversions they may have.

In regard to water baptism, we feel that every one should follow the leading of his heart in matters of this kind. The important thing in every ceremony however is its inner spiritual significance. It is all right for you to have your children baptized with water, but you should also try to help them realize that there is a higher, spiritual baptism, the inner cleansing of the mind that the outer form merely symbolizes.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

A COMPLETE COURSE IN METAPHYSICS

The workers at Unity headquarters recently listened to a very inspiring talk by a graduate student of the Unity Correspondence Course. She told of demonstrating health and prosperity for herself and others through her definite use of the principles laid down by this course. She emphasized the fact that these principles must actually be used in order to bring results.

The Unity Correspondence School offers a complete course in metaphysics, a teaching sufficient for the needs of any human heart. As such the correspondence course is rapidly being recognized by persons of high scholastic attainment. A great spiritual awakening is taking place in the world. Prepare for it by enrolling for this metaphysical course and attuning your heart to the good that is yours. A card directed to the Unity Correspondence School Department, 917 Tracy, Kansas City, Missouri, will bring you full information.

THE WORLD'S REAL NEED

Some there are who think that the world is in need of a new reformer. Unity School believes that it needs only to put into practice the principles of the reform that was instituted by Jesus Christ. Men and women should be taught that Christianity is not only idealistic but practical. More than that, it is absolutely essential to everyday living. To teach them this truth is the aim and purpose of the Unity Training School.

The School is prepared to give you the best in metaphysical instruction. You may want to become a teacher

of practical Christianity, to devote your life to the ministry of healing, or to serve the Master quietly and faithfully in your daily life. Whatever your spiritual need or desire, you will find courses to meet it at the Unity Training School, which is conducted at Unity Farm during four months of each year.

The 1937 session of the Training School begins May 31 and continues until September 24. Write for a prospectus that gives full information about courses, instructors, credits, living quarters, recreation, and so forth. Direct your card to Unity Training School, 917 Tracy, Kansas City, Mo.

A BRAILLE READER IS GRATEFUL

"I have been reading the Braille edition of *Unity Daily Word* since the August issue, through the kindness of one of your students," writes Mrs. H——. "It came as a complete surprise to me; and I may add, a very delightful surprise, which has proved through these last few months a very present help in all my difficulties. Many times when I have been in the act of doing something rash I have picked up my little companion and read my daily lesson; and have been completely dissuaded . . . This little magazine came to me at a time when I needed something to steady me; and keep me from going to pieces altogether." The Silent-70 department of Unity School makes these Braille editions of *Unity Daily Word* available. They are sent free of charge to blind persons who are familiar with Braille, grade 1½. Love offerings from our friends enable Silent-70 to carry on this good work.

June Days Are Joy Days

MANY things bring us joy in June: bird songs, the droning of bees, the fragrance of roses and sweet peas. Did you ever plant sweet peas and train the vines up the back fence, transforming it into a thing of beauty? Lenore M. Link must have had such an experience to have written "Sweet Pea Bonnets," a delightful story in *Wee Wisdom* this month. It concerns a flower show and Dorothy Lane's ambition to win the blue ribbon. Her sweet peas bloomed riotously, but she did not give away a single flower. She hoarded them for the exhibit. Just in time to save her flowers from going to seed Dorothy learned the law of the flowers, which is also a law of life. Boys and girls will enjoy this story besides gaining a lesson from it.

WOULD YOU like to spend this summer without a worry of any kind? Then begin right now to prepare yourself for this experience. You may think this is an impossibility, but you will change your mind when you have read "The Woman Who Had No Worries," a *Unity Daily Word* article by F. B. Whitney. In this article Mr. Whitney tells you how to erase all worry from your mind and attain perfect freedom.

"PATHS OF PLEASANTNESS"—what a sense of peace and contentment these words produce! Dana Gatlin has made

them the caption of her article in the July 12 issue of *Weekly Unity.* In this article she recalls the case of a woman whose life was far removed from "paths of pleasantness." But this woman determined to bring about a change in her affairs and before long she had wrought a complete transformation. Is your daily life just as you wish it to be? If not, you can definitely make it so by following the teaching of this article.

THIS MONTH *Progress* features an interview with one who when but a girl thrilled Americans with her golden voice and was "the youngest American woman ever to sing at the Metropolitan." No doubt you are familiar with the details of Marion Talley's rapid rise to fame, but back of it is a human-interest story of her childhood, her religious training, her association with Unity School where she often sang, and her personal acquaintance with Myrtle Fillmore. This write-up is one of a series by Maude Allison Lathem called "Picture People Who Know God."

"FLOOD FINDINGS" is the title of a timely story in *Good Business* this month. It is told by Evangeline Brownlee who traveled through the Middle West during the recent floods. In her travels she had occasion to contrast the policies of two men, one who thought that service did not pay and another who found that it did. This story carries a practical lesson that every business man needs to learn. In the same number you will find another inspiring story that came out of the Ohio flood area. It is "More than Luck," by Hobart G. Gillespie.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Frederick E. Andrews, Unity, 1200 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 5223 La Canada

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Highnote, Unity Cl, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katharine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie P. Handly, 350 Geary

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Mary Fullenlove (LT) Unity, New Florida hotel

Orlando—Ocoa Moore, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Hazel Risk (LT) Unity, 897 Peachtree N E

IDAHO

Boise—Christine Pustell, Unity, 505 Franklin

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith Reynolds, (LT) Unity Truth Home, 116 S Michigan

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity, Century bldg

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Martin hotel

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Hutchinson—Maude Wilson (LT) Unity, 201 E 9th

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S. S. Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy

Lees Summit—Richard Lynch, Unity Farm

St Joseph—Rex Morgan, Unity, 12th & Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zeller auditorium

MONTANA

Billings—Mary Wessel, Unity, Northern hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity Cen, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg

Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

NEW MEXICO

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 15 Sunrise

Jamaica—Ella Pomeroy, Unity, 89-39 163d

Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Schenectady—Marcellene Burbridge, Unity Soc, 1029 University

White Plains—Octavie Martial (LT) Unity, 11 Greenridge

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6th st N W

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—Garnet January, Unity, 80 W Starr

Dayton—Ethel Crouch, Unity, Fine Arts bldg

Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross

Marion—Fannye Treaster (LT) Unity, City library

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1352 E 17th Place

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin

Houston—Lilian Brass, Unity, Milam bldg

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key (LT) Unity, Enetai Inn

Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d

Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Edmonton—Annie Popple, Unity, Empire blk

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place

London—Parker Drake (LT) British Unity, 36-37 Upper Thames; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

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SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

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Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S Kingsley Drive; Church of Divine Healing, 1648 W Adams; Anna McMillan (col), 4614 S Central; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams; Uana Walters (col) 1419 W Jefferson
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Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

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Daytona Beach—Church of Divine Science, Palmetto Club
Jacksonville—Unity Cen (col), 804 Pippin
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MICHIGAN

Flint—Unity Cl, Dresden Hotel
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MINNESOTA

Duluth—Truth Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, 29 W 6th

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th
Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 221 W 142; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39; Josephine B. Siemon, Steinway Hall
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

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Oklahoma City—Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

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PENNSYLVANIA

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Harrisburg—Unity Cl (col), 602 Briggs
Philadelphia—Chapel of Truth, 117 S Broad

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Harlingen—Unity Cl, Commerce bldg
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Tacoma—Truth Temple, 902½ N 2d

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Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

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Regina—Unity Cen, 7 Mitchell block
Saskatoon—Unity Cen, Grain bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; International Thought Alliance, 1 Henrietta st
Manchester—Truth Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Frac Christianity Cen, 534 Sauchiehill st

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WEST AFRICA

Nigeria—Unity Study Cl, Edgerton Rd, Calabar

God's Channel

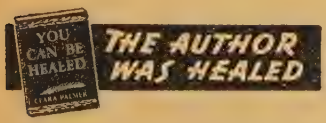
To be a channel through which flows
God substance into everything:
The words I speak, the song I sing,
The trees I tend, the rambler rose;
The poem forming in my mind,
The simple meals that I prepare;
Whatever task my hands shall find,
This, Father, is my earnest prayer:

To be responsive to Thy will,
An instrument, alive, awake;
To know the choice is mine to make
Of Truth or error, good or ill;
In all I choose to be, and do,
To be the voice of Spirit power,
An open channel for the true
And beautiful, from hour to hour.

—*Irene Stanley.*

The Cry of the Masses

"Set us free from our burdens" is the cry that goes up from the hearts and souls of millions today, and both men and women are persistently working to right the wrongs of religion, society, and politics. Will the enactment of laws hasten this reform? Where must all reform begin? These and other pertinent questions are answered in the opening chapter of Charles Fillmore's book *Talks on Truth*. There are fourteen chapters in this book, which deals with the fundamentals of metaphysics and is a storehouse of rich teaching.



"Because I was healed through prayer although my condition had been termed hopeless . . . I know that you can be healed." This statement from the foreword of Clara Palmer's book *You Can Be Healed* is significant. It justifies her faith in your ability to call forth the healing power within yourself and correct any inharmony that now claims you. If you want to manifest perfect and lasting health, send for this book and be guided by its message of inspiration. Miss Palmer states emphatically in the concluding chapter of her book that wholeness is God's will for you.

Forty-five Years Old

Finding the Christ, by H. Emilie Cady, came out in October, 1891, a little more than forty-five years ago. People liked it then, and it is still in high favor with Unity readers. Nothing is so important to us as finding and living in the Christ consciousness, and Doctor Cady handles this subject in such a clear and convincing way that the booklet has a wide appeal. Familiarize yourself with its message and find your true relationship with the heavenly Father.

"The Family of Four," by Lydia Stoner, appearing in *Progress* this month will tug at your heartstrings, because it is very human and real. It is the familiar story of a father out of work, little money left, and a mother in despair. Only their little girl is carefree and untroubled by fear of lack. How the mother finds God in the trusting love of her child and how God meets the needs of the little family is beautifully told in this story.

Progress is a fast-growing magazine filled with human interest and characterized by high ideals. Whatever your age or station, you will find something in *Progress* that will interest you. The subscription price is $1 a year.

Do Not Be Discouraged

If you have long been in the habit of saying "I am sick," or "I can't," or "I am afraid," you may not see an immediate change in your life and affairs by affirming the opposite. It takes time to effect a complete change of thought, so do not be discouraged while you wait for a recovery. Thus Charles Fillmore encourages you in his booklet *Directions for Beginners*. Then he goes on to tell you definitely how to discipline your thoughts in order to accomplish your desired end. This booklet is simple enough for the brand-new student and satisfying enough to be referred to again and again by advanced students of Truth.

Many persons go through life condemning themselves for past mistakes, convinced that sooner or later they are bound to pay the penalty even though God has granted them forgiveness. Do you feel the same way, or do you believe that when God forgives He suspends the working of the law of cause and effect?

Zelia M. Walters brings you her view in an article, "Out of Bondage," to be published next month in *Unity*. She handles the subject clearly and convincingly and brings up several Bible incidents in support of her view.

You may have a friend who would find great comfort in this article. A subscription ordered for him now will assure his receiving the July number and eleven others for only $1.

Permission to Reprint

The World Digest has written for permission to reprint the article "What Religion Means to Me," by James McBride Dabbs, in the April issue of *Progress.* This is significant because a magazine of this type publishes only outstanding material from the various fields of human endeavor. "What Religion Means to Me" is a series that is being presented by persons from many walks of life—each month a different writer. You will find these articles interesting and helpful, and you will not want to miss one of them. Have *Progress* come to you regularly for the next twelve months and enjoy this series. The price is only $1 for twelve months.

To Bible students Queen Esther is an interesting character because of her high courage and her devotion to her people. You remember that with her cousin Mordecai she was instrumental in saving the lives of the Jewish people in Persia. But your interest will be heightened when you have learned the metaphysical interpretation of the name "Esther," which you will find in the *Metaphysical Bible Dictionary.* This unique book gives detailed information about Biblical names of persons and places, their spiritual and metaphysical interpretation. It has 706 pages and is bound in rich brown fabrikoid, gold lettered.

In her book *What Are You?* Imelda Octavia Shanklin says: "The objective is the most important consideration in life." She urges you to choose an objective and says if you will try with all the industry of which you are capable, you will find yourself approaching it. The chapter "Your Objective" is rich in practical help. It will surely repay you, if you will follow its teaching.

Does Your Answer Come?

When you faithfully practice the silence, seeking the solution to some problem, does the answer come? If it does not, you will want to study E. V. Ingraham's booklet *The Silence* and find out in what way you are hindering the process of revelation. It is a thorough explanation of the silence with full directions for its practice.

ORDERS BOOK FOR BIRTHDAY

"I am inclosing the money saved in my Prosperity Bank," writes Mrs. J——. "Please send me *Lessons in Truth*. I want to give this book as a birthday present. It is the best thing I ever read, so I want to give it to some one else."

This letter made us very happy and we feel that the gift idea it contains is worth passing on to our readers. *Lessons in Truth* has started many a person on his way to health, happiness, and freedom, and we think it makes a superior birthday gift.

Master Class in Seattle

Dr. Ernest C. Wilson, minister of the Unity Society in Kansas City, will be in Seattle, Washington, May 30 to June 18, to conduct his Master Class (First Series) at the Unity Center, 1905½ Third Street. His book *Master Class Lessons* embraces the material that he will use in his lecture work there. Send for it and study with the class in Seattle.

Wee Wisdom *for Blind Children*

About nineteen hundred blind persons are reading *Unity Daily Word* in Braille and receiving a rich blessing from it. Now the call comes to us to bring out *Wee Wisdom* in Braille (grade 1½) for blind boys and girls.

Wee Wisdom is indorsed by parents and teachers everywhere because of its character-building qualities and the clean entertainment that it provides for children. Hence the request to make it available to blind boys and girls also. Like *Unity Daily Word* it would be sent out free of charge.

In order to be sure that the demand for *Wee Wisdom* in Braille would be sufficient to warrant its publication, we must know in advance about how many children want it. Will you tell us of any boys and girls under thirteen who you feel would be benefited by it, or of any school for the blind in which children 5 to 13 years old are taught? This information will be a big help to us.

God is our supply. If enough blind children want *Wee Wisdom* in Braille we shall go ahead with the plan, knowing that a way will open by which expenses can be met. Our Braille work is supported by love offerings, contributions from our friends helping to meet the publication cost. The approximate cost to us of a year's subscription for *Wee Wisdom* in Braille would be $1.50.

Unity Books and Booklets

For Beginners	Caroline Napier	*German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian*, $.75; *German, Spanish, Dutch*	1.00
	*Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*German*	1.00
	Divine Remedies		.50
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
	*You Can Be Healed	flexible $2; cloth	1.00
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
Inspirational	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Swedish*	.25
	Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	*Prosperity	flexible $2; cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	*Have We Lived Before?	flexible $2; cloth	1.00
	Metaphysical Bible Dictionary		10.00
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	*Christ Enthroned in Man	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	*Great Helper, The		.10
	Holy Bread		.10
	*Protecting Presence, The		.10
	Song of Life, The		.10
	Twenty-Four Golden Hours		.10
	*What Child Is This?		.10
	Where Blessings Begin		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmie Came Through		.50
	White Stockings and Other Tales		.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Get the Prosperity Habit

It is said that eighty-five per cent of our actions is the expression of habit. Granting this, why not check your habits and make some substitutions. For instance, in place of thinking "hard times" begin to think and speak prosperity and see it on every hand. Get the "prosperity" habit.

One of the best helps in developing this habit is the practice of the Prosperity Bank drill, which consists of using a prosperity prayer every day for seven weeks and of saving a coin daily for the purpose of sharing UNITY with others. Send for a Bank today and begin to develop the prosperity habit. Once you get it well established your demonstrations will be easy to make.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will save $3 in it to send a year's subscription for UNITY to each of three friends. I ask the prayers of Silent Unity to help me develop the prosperity habit.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

U-6-37

Unity's Newest Book

Christ Enthroned in Man

OR

THE GLORIFICATION OF THE TWELVE

by Cora Fillmore

WRITTEN ESPECIALLY TO HELP YOU UNDERSTAND AND MAKE USE OF YOUR GOD-GIVEN POWERS

A SUPPLEMENT TO THE TWELVE POWERS OF MAN

In *The Twelve Powers of Man* Charles Fillmore identifies and explains man's divine powers. The new book is a supplement to Charles Fillmore's book, bringing you additional material and meditations to use in connection with it.

Christ Enthroned in Man is meant to be a companion book to *The Twelve Powers of Man,* the two books to be studied together, chapter by chapter. Your faithful study of these two books will help you to release the powers within you.

Christ Enthroned in Man will be ready June 1. Send your order in advance, and if you do not already have *The Twelve Powers of Man,* include it in your order. In dark-green cloth these books are $1 each; in lovely flexible binding, $2 a copy.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.

ADJUSTMENT

BY DELLA ADAMS LEITNER

Akin and yet apart! We find
This circumstance in life;
But it is here that souls can prove
Their triumph over strife.
For in adjustment strength is gained,
And patience and control;
Forgiveness also peace restores
And fortifies the soul.

Each one within the secret place
The closet of his mind,
May dwell secure and undisturbed,
And true contentment find.
In strength there gained he meets each day,
Its problems and its cares;
And lives with others, though apart,
For power divine he shares.